a cause, yet he seldom made use of it for solving the phenomena ; but in his twelfth JDe *JLegibmt,* he perstringeth him unnamed, as one who, though a professed llheist, had, notwithstanding, given great encouragement to Atheism, after step**. * ^his manner :[4] Alyowfc ^ vovc *"7 <> &<««-

*** ocra *c«r[f] oupavov,**
ciwroi 8fi

ra yap
#» car

, Siave/iovrttn; T«C atTi«c vawroc TOV ^o^juoii^ rawr TIE TOTS **<^£tpya<rj(i€va iroXXilc** ciftortfrct^* S01B6 6f

who- had concluded that it was mind that ordered all things in the heavens, themselves erring concerning the nature of the soul, and not making that older than the body, have overturned all again; for heavenly bodies being supposed .by them to be full of stones, and earth, and other inanimate things (dispensing the causes of the whole universe), they did by this means occamon much Atheism and impiety.—

Furthermore, the same Plato there tells us, that in those times of his, astronomers and phyniolo* gers commonly lay under the prejudice arid suspicion" of Atheism amongst the vulgar, merely for this reason, because they dealt so much in mate-

rial CEHS6S : O! roXXot **SiavoouiTat** rmic ʸ« **rix«5rtt** jttir*i-

r€ jcat rate **jutra Tavrifc a *yiyvtOm,*** icafli6ipac0r«c ^C **dvayjcatc** T« **wpayjuaT*,** dXX* cw **Suxvotaic ^ovX»{-**

joStav* irlpi rsXov/iivftrv The vulgar • think, that

who addict themselves to astronomy and **physiology,** are **made**

Atheists thereby, they **weeing** as **much** as is **possible, how things** come to